

यज्ञार्थात् कर्मणो अन्यत्र लोको अयं कर्मबन्धनः ।

Gita, 3-7.

But what is this यज्ञ or Duty ? It is Satvika work.

नियतं सङ्गरहितम् अरागद्वेषतः कृतम् ।

Gita, 18-23.

And the proper attitude to take up is that duty should be done for the sake of duty.

कार्यमित्येव यत् कर्म नियतं क्रियते अर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

Gita, 18-9.

And so the dutiful man is one who has no attachment, is not selfish, has perseverance and energy and is not ruffled by success or failure.

मुक्तसङ्गो अनहंवादी धृत्युत्साहसमन्वितः ।

Gita, 18-26.

Such a man is not affected by grief, fear, weakness, fatalism, inalertness, laziness, hesitancy and passion.

The man who goes on doing his duty, irrespective of pleasure and pain, gain or loss, success or failure, is acting from the right point of view—has attained the right principle of life.

CHAPTER VI

Conscience

Thus duty for the sake of duty being the proper end of a man's life, the question comes up as to what duty is.

It is very difficult to define Duty. It is a fundamental fact of consciousness, and must be perceived by one's own self. Others may only point it out, but cannot make him perceive. "The leaf is green, because it is green." One may only point out that the leaf is green, but if the man is colour-blind, he would not perceive it to be so.

The peculiar feature of duty is the idea of 'Oughtness'. It is a fundamental 'fact' of consciousness, and if one does not feel what 'Oughtness' means, none can explain it to him. Duty is that which one feels that he ought to do.

कार्यमित्येव यत् कर्म नियतं क्रियते अर्जुन ।

Gita, 18-9.

And “What *ought* to be done, ought *to be* done.”

अस्तु वात्र फलं मा वा कर्तव्यं पुरुषेण यत् ।

कर्तव्यमेव तद् इति मनोरेष विनिश्चयः ॥

Panca-Dasi Gita, 5-70.

It is our conscience that tells us what our duty is,—if a man follows the dictates of his conscience he is sure to attain the goal of life.

यमो वैवस्वतो देव यस् तवेष हृदि स्थितः ।

तेन चेद् अविवादस्ते मा गङ्गां मा कुरुन् गमः ॥

Panca-Dasi Gita, 6-21.

There is however one difficulty. Men differ in their conscience. The conscience of a religious fanatic, who kills a number of innocent people in the hope of going to heaven, is not the same as that of Gautama Buddha. Even in the same individual the conscience changes with age and education. Conscience is thus seen to be progressive. Rather the perception of the conscience by the individual—i. e. to say the expression of the conscience in the individual—is

progressive. Thus while the dictates of one's own conscience are absolutely binding on the individual, he should not be quite forgetful of the fact, that his conscience is capable of progress, and he should be watchful, and take care to compare the dictates of his own conscience with those of other people.

Moreover one has no right to force his conscience on other people—to make them conform to his own conscience, and act according, not to what they think proper, but what he thinks proper for them.

But in case of a conflict between one's own conscience, and that of another, what is he to do?

This is an important question that agitated even the modern philosophers, and one of the solutions that has been offered is the doctrine of Utilitarianism. On the principle that everybody should count as one, and nobody as more than one, it has been said that the good of the greater number should prevail, and that individual good should be

sacrificed to the greatest good of the greatest number.

गुरुलाघवमादाय धर्माधर्मविनिश्चये ।

यतो भूयान् ततो राजन् कुरुष्व धर्मनिश्चयम् ॥

Panca-Dasi Gita, 6-89.

This is also illustrated in the principle :

त्यजेद् एकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।

Panca-Dasi Gita, 6-91.

It is however to be noted that in the principle of "the greatest good of the greatest number", the qualification of the 'good', by the adjective 'greatest', is as important as the qualification by the phrase "the greatest number". Otherwise it would be quite proper to put Christ on the cross—for it may happen to please hundreds of Saducies, and it was a clear duty of Arjuna to leave the battlefield, since Duryodhána had been able to collect eleven battalions, while they had on their⁴ side not more than seven.

Thus when one is convinced of his own idea of good, being greater in *Kintd* than

that of the mob, there would be no justification for his not acting according to his own conscience.

At the same time, if he rides roughshod over the convictions of others, he will be no better than the fanatic.

Thus the true point of view, as Mazzini points out, lies at the point of intersection of the individual and the social conscience.

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असम्भिन्नार्थमर्थादां पण्डिताख्यां लभेत सः ॥

Panca-Dasi Gita, 6-66.

We may then take this to be the rule of life. One should follow such dictates of his conscience as do not come in conflict with the dictates of the social conscience. He would thus avoid being a fanatic on the one hand, and a slave on the other.

Conscience expresses itself in every person—the same conscience in all. Thus one should see himself in others, and others in himself, and thereby transcend the conflict.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

Gita, 6-29.

This alone is the purest of motives, and if the motive is pure, no sin attaches to the outward action. For an action is right or wrong, according as the motive is right or wrong.

मनः करोति पुण्यानि मनो लिप्यते पातकैः ।
मनश्च तन्मना भूत्वा न पुण्यैः न च पातकैः ॥

Panca-Dasi Gita, 6-98.

One who acts with the best of intentions, does not get the sin of the outward consequence of his action—a doctor is not responsible for murder, if the operation perchance ends in death.

यस्य नाहंकृतो भावो बुद्धिर् यस्य न लिप्यते ।
हत्वापि स इमान् लोकान् न हन्ति न निबध्यते ॥

Gita, 18-17.

On the other hand if a man should drive away a beggar by throwing a crown-piece, he does not get the merit of it, if the beggar picks it up and buys provisions with it. The

tiger does not get the merit of feeding the jackals, who take his ort.

एकोदरकृते व्याघ्रः करोति विधत्तं बहु ।

तम् अन्येषूपजीवन्ति मन्दलोभवशाः मृगाः ॥

Pāṇca-Dāśī Gītā, 6-99.

The outward results may look alike—but the difference in the motive makes a world of difference. The fresh pea may look like the fried pea—but the one germinates, the other does not.

बीजानि तृप्तिदग्धानि न रोहन्ति पुनर् यथा ।

ज्ञानदग्धैस् तथा क्लेशैर् नास्मा संयुज्यते पुनः ॥

Pāṇca-Dāśī Gītā, 6-109.

CHAPTER VII

Natural Good (Objectivity of the Moral Life)

We have seen that duty lies at the point of intersection of the individual and the social conscience. It does not ignore the individual conscience, nor does it ignore the social conscience. Thus though the greatest good of the greatest number, may broadly

be taken to be the rule of life, the need for the exercise of the individual conscience is also insistent.

Similarly the acceptance of certain broad principles such as truth, or charity, or temperance, or knowledge, does not make the function of the individual conscience redundant. For the moral life is not so much concerned with a general truth, as with the application of the general truth to a particular situation. For it may sometimes be more proper "to lie as Desdemona, to deceive like Pylades, to murder like Timoleon, to break oath like Epaminodas, to commit suicide with Otho, and sacrilege with David"¹ as the Mahabharata says :

कस्माच्च चित् दानयोगाद् हि सत्यमेव विशिष्यते ।
सत्यवाक्याच्च राजेन्द्र किञ्चिद् दानं विशिष्यते ॥

Panca-Dasi Gita, 7--9.

This however should not create the impression that morality is merely a question of individual taste—that perception of moral

1. Mackenzie—Manual of Ethics, p. 198. •

worth is merely subjective, and has no objective existence. To hold so would be tantamount to destroying the moral life by reducing it to a sort of dream. "Morality implies the reality of its object. The criterion of truth is found in the object which I know, not in me, the knower. The criterion of good must be found in some object not merely supremely interesting, but supremely worthy of interest. If we are to avoid moral scepticism, we must avoid ethical subjectivity."¹

Thus it must be held that "Ethical value is essentially objective as well as subjective. The Ethical Universe is a scale of values, in which the possible interests are ranked higher or lower according to the objects in which they centre."¹

This is exactly what the Gita does, when it classifies objects according to their intrinsic worth. Thus it classifies all objects

1. Seth—Ethical Principles, p. 120.

into सात्त्विक or good, तामसिक or bad, and राजस a mixture of good and bad.

“The existence of Natural good has been maintained by nearly all great Philosophers, since the time of Aristotle, and it seems to be accepted by common sense. Common sense seems to agree with Philosophers, that an animal is a greater excellence than a stone, that a man is a greater excellence than an animal, that the soul is a greater excellence than the body. The reason being, that there is such a thing as goodness, that goodness is found in a higher degree, in some things than in other things. And we should esteem things according to their degrees of goodness, and should make our choice in accordance with this estimation.

The doctrine of Evolution furnishes us with a new proof of the Existence of Natural good. How can we say that there is progress in this world, that higher forms of life are being evolved out of lower forms of life, if

we deny that there are in things, comparative degrees of excellence or perfection?"¹

The Gita thus classifies objects into three classes—Satwika, Tamasika and Rajasika—Good, Bad and Indifferent. This is the method of classification current in Indian Philosophy. But the Rajas, really speaking, has no independent existence. It is the stage in which Satva and Tamas neutralise each other. Thus the method prevalent in Iranian Philosophy, is to divide the objects into two classes only—(1) Satwika (Spenta) and (2) Tamasika (Angra). This was the system of Dharmaraja Zarathushtra, and the Gita signifies its acceptance, by dividing the mental equipments (सम्पत्) into two classes only, Daiva and Danava. • •

The excellence or the goodness in things has been called सत्त्व and the want of it तमस्.

It is therefore evident that the same thing may be considered as सात्त्विक as compared

1. Wheeler—Elementary Course of Ethics, p. 84.

with a thing lower in the scale, and as तामसिक as compared with a thing higher in the scale. Thus a monkey would be considered सात्त्विक as compared with a wolf, but तामसिक as compared with a man. A man is Satwika as compared with the monkey, and Tamasika as compared with an angel.

This is expressed by the Gita when it says :

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर् युक्तं यद् एभिः स्यात् त्रिभिर् गुणैः ॥
Gita, 18-40.

Even the angels would be तामसिक in comparison with One who is the perfection of Satwa.

This also reconciles the apparent contradiction in the advice of Govinda, which strikes Arjuna, that as kingdom need not be considered desirable, why should he engage in the fight at all.

For the intrinsic excellence or the सात्त्विकता of a thing, is only comparative. So that

“ the real good is solely in the wisdom of the choice, and not in the thing chosen. ”¹

“ Every action is right which in the presence of a lower principle, follows a higher. Every action is wrong, which in the presence of a higher principle follows a lower. ”¹

Thus not ‘ what a man does ’ but ‘ why he does it ’ is the question of questions in Ethics. Rectitude lies not in the *object* of choice, but in the *principle* of choice.

A higher thing includes a lower, and in choosing the higher thing we choose the excellence that is contained in the lower as well.

उदारं प्रतिपद्यस्व नावरे स्थातुमर्हसि ।

Panca-Dasi Gita, 7-64.

Thus it is that Arjuna is asked not to be caged within the individual life, but to participate in the social life which includes the individual life.

औदकाः सृष्टयश्चैव जन्तवः सिद्धिम् आमुयुः ।

Panca-Dasi Gita, 7-105.

1. Martineau-Type of Ethical Theory.

“The unity or solidarity of the Individual and Society must be so conceived, that the wider social life with which he identifies himself, so far from destroying the personal life of the individual, shall focus and realise itself in that life.”¹

असाधुभ्यो अर्थमादाय साधुभ्य यः प्रयच्छति ।

आत्मानं संकमं कृत्वा कृन्स्नधर्मविद् एव स ॥

Panca-Dasi Gita, 7-107.

It is for one to remember that when a greater interest demands it, the individual must sacrifice the smaller interest. The smaller life might not be bad in itself, but it is certainly worse than the greater life. To fail to realise this would be forgetting the important truth that “the good is the enemy of the better”.

1. Seth—Ethical Principles, p. 135.

CHAPTER VIII

Higher Self

We have seen that duty, and not pleasure is the End of life, and it is the love of pleasure that deflects us from the path of duty.

काम एव क्रोध एव रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

Gita, 3-37.

Now, Rectitude is the law of autonomy—conscience is the voice of the Self. Mere outward conformity with the requirement of certain laws is not duty; until the Self accepts the law as its own,—as what it should act upto, (irrespective of the opinion of others) it is not duty. All duty is ultimately a demand of the self—others may make the demand, but until the self sees some good in it, for his own self, he does not accept it. And until he accepts the ideal, it does not become a duty for him. Thus ultimately all duty is owed to one's own self.

But it is also one's own self, that in the temptation of pleasure, prevents one from following the path of duty.

The Self would thus seem to be divided against itself. It imposes the duty, and urges man to follow duty, and gives the strength to stick to duty. At the same time it is the source of weakness that drags man down.

Thus there is a higher aspect of the soul and a lower aspect, a Satwika aspect and a Tamasika aspect, or the play of Spenta Manyu and Angra Manyu, as called by Atharvan Zarathushtra. From the Higher Self comes the inspiration of duty, from the Lower Self the temptations of pleasure.

"Modern philosophy accepts the fact of the existence of two selves in a man, (a better self which sticks to the good, and a worse self which inclines to the bad) as a fact too plain to be denied."

1. MacNicol—The Religion of Jesus, p. 81.

“ The peculiarity of man's life is that it belongs to two spheres. As a sentient being, man is a member of the animal sphere, whose law is pleasure ; as a rational being he enacts upon himself the higher law of reason, which takes no account of sensibility. Hence arises for him the categorical Imperative of Duty—the ‘thou shalt’ of the rational being, to the irrational or sentient.”¹

The Higher Self has been called in the Gita as the अक्षर पुरुष and the lower self as the क्षर पुरुष.

द्वाव् इमौ पुरुषौ लोके क्षरश्च चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थो अक्षर उच्यते ॥

Gita, 15-16,

The Higher Self is not only a safe guide, but a witness whom we cannot influence or remove. It is a reflection in man, of the Highest Self (परमात्मा)—God.

1. Seth—Ethical Principles, p. 163,

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहे अस्मिन् पुरुषः परः ॥

· *Gita*, 13-22.

We can attain the End of life by following the lead of this Higher Self—seated in our heart.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

Gita, 16-62.

As a matter of fact, it is the Higher Self that gives us the content of the moral life. For it gives us the Ideal. And unless there were an ideal, there would be no duty.

“It is inconsistent to take the property of another, only if we recognise the legitimacy of private property; but if anybody denies this, there is no inconsistency in his acting up accordingly. The same may be said of other virtues as well—such as chastity, charity or truth. It is no good saying that they lead to the equilibrium of the society. If anybody were to ask ‘Why should we desire that society should be in

equilibrium, why should we not seek to disturb the equilibrium instead of promoting it ? ' there is no answer to give except that equilibrium leads to something which we recognise as good, as something that can serve as an ideal of our own nature. '"¹

In other words, the Higher Self is the highest court of appeal. It alone lays down the standard of right or wrong.

पुरुषान् न परं किञ्चित् सा काष्ठ सा परा गतिः ।

Panca-Dasi Gita, 8-20.

" The significance of the moral life consists in the constant endeavour to bring out more and more completely the rational, self-conscious spiritual element in the nature of man. '"²

दीपयन्ति महात्मानः सूक्ष्ममात्मानमात्मना ।

Panca-Dasi Gita, 8-25.

It is not what man *does* which exalts him, but what man *would do*.

For " man partly is, and wholly hopes to be."

1. Mackenzie—A Manual of Ethics, p. 426.

2. " " " 247.

Let us, therefore, try to understand the nature of Higher Self. "These then are the constituent elements of Personality as such—Self-consciousness, the power of Self-determination, and the desire which irresistibly impels us to communion with other persons, or in other words Reason, Will, and Love. These are three perfectly distinct and distinguishable functions, but they are united by being the functions of one and the self-same subject, and gain a peculiar character from this very fact. They are the thoughts of a being, that wills and loves, the will of a being that loves and thinks, the love of a being that thinks and wills and each attribute may be said to express the whole being, therefore in terms of that attribute."¹

It is the Universe that we occupy in our moments of deepest wisdom and insight.

सर्वात्मानं महात्मानं विधूयामिव पावकम् ।

तं पश्यन्ति महात्मानो ब्राह्मणा ये मनीषिणः ॥

Panca-Dasi Gita, 8-24.

1. Illingworth—Personality : Human and Divine.

“To say fully what the content of this universe is, would no doubt be impossible. The content of universe of Rational Insight, is as wide as the universe of actual fact. To live completely in that universe would be to understand completely the world in which we live, and our relations to it, and to act constantly in the right of that understanding. This we cannot hope to do. All that we can do is, to endeavour to promote this understanding more and more in ourselves and others; in a way that is consistent with the promotion of this understanding.”¹

विन्न चैव न वा विन्न शक्यम् वा वेदितुं न वा ।

अनीयान् क्षुरधारायाः गरीयान् अपि पर्वताद् ॥

Panca-Dasi Gita, 8-22.

“The mystery that belongs to it arises from its being the only thing, or a form of the only thing, that is real in its own right, the only thing of which the reality is not relative or derived. For this reason it can

1. Mackenzie—Manual of Ethics, p. 249.

never be defined by contrast with any co-ordinate reality, as the several forms of inner experience which it determines may be defined by contrast with each other, nor as a modification or determination of anything else.”¹

आश्चर्यो वक्ता कुशलो अस्य लब्ध्वा ।

Katha.

“We can only know it by a reflection on what is its own action, by analysis of the expression it has given to itself in language, literature and the institutions of human life, by consideration of what that must be, which has thus expressed itself.”²

अनुमानाद् विजानीमः पुरुषं सत्त्वसंश्रयम् ।

Panca-Dasi Gita, 8-64.

Thus the moral life is a life of Faith, and not of sight.

“The Divine Mind no doubt sees with perfect clearness, the ideal of human nature

1. Green—Probgomina.

2. Green—Probgomina to Ethics, p. 104.

and hence knows with perfect certainty, what is perfectly right for a man to do at every moment of his existence. Had man this Knowledge, his whole way of life would be perfectly plain before him. He would be advancing to a goal which he always sees with perfect distinctness. Under such circumstances we can hardly imagine a man taking the wrong path, and human life would no longer be a state of probation. As it is, man is not allowed to see clearly the end of his life. His life is surrounded with mystery. He is required to advance to a goal which he cannot see, but in which he is to believe. To guide him in his advance, he is given Moral Reason.”¹

अद्वावान लभते ज्ञानं तत्परं संयतेन्द्रियः ।

Gita, 4-40.

“Human life is like the way of a man walking in darkness, and Reason is like a lamp which he carries with him, which

1. Wheeler—An Elementary Course of Ethics, p. 116.

shows him a limited portion of the way before him, casting upon it a limited pool of light, in which he is required to walk. If he advances in that light, the lamp, advancing with him, shows him a further portion of the way, and so advancing, he will in the end reach his goal. But if the man stands still, and, because he cannot see the end of the way, refuses to advance at all, that man is lost.”¹

यथा प्रदीपमादाय कश्चित् तमसि गच्छति ।
तथा सत्त्वप्रदीपेन गच्छन्ति परमैषिणः ॥

Panca-Dasi Gita, 8-75.

CHAPTER IX

Everyday Duty

Self-Realisation is the End of Life—which means the attempt to bring out more and more completely our rational self-conscious, spiritual nature.

1. Wheeler—Elementary Course of Ethics, p. 117.

But this End of Self-Realisation should not be understood in a purely abstract way. It is not opposed to all the particular contents of our desire. The universe of rational insight is the universe in which the whole world—including all our desires appears in its true relations. "To occupy the point of reason therefore is not to withdraw from all our desires, and occupy the point of view of mere formal self-consistency, it is rather to place all our desires in their right relation to one another."¹ As a matter of fact "Apart from the rights and duties of the social life, the individual life shrivels up into quite insignificant proportions. In connection with them, it expands to the full extent of its recognised capabilities."²

Thus Arjuna is urged to take up the duties of his social life—for it is thereby alone,

1. Mackenzie—Manual of Ethics, p. 253.
2. Muirhead—The Elements of Ethics, p. 173.

and not by forsaking his duties, that he can hope to realise his highest Self.

अनाश्रित्य कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर् न चाक्रियः ॥

Gita, 6-1.

The Hindu Ideal was to divide all men into four castes, and the individual life into four stages.

Caste really belongs to the second stage of life or that of the Grihasta—for the student (Brahmachari), the Cenobite (वान-प्रस्थ or public-man) or the Hermit (भिक्षु) has no caste. Their duty does not differ according to the caste from which they are recruited.

The rigours of the caste system were considerably mitigated by the institution of Asrama. Caste belonged to only a certain period of the life. So long as the Brahmachari did not reach that stage, and so soon as the Grihasta passed out of that stage—he ceased to be affected by the inequalities of the caste. This, added to the fact that literacy was the only criterion for inclusion

in the upper division (of the three higher classes) did not shut out the scope for the development of genius and deprive the nation of the benefit that might be derived from talented man.

Be that as it may, Arjuna belonged to the Hindu Society. He was a Grihasta and so came within the rules of the caste. He was a Kshatriya and it was his particular duty to fight the enemy with the strength of his arms. It might be an unpleasant duty, a difficult task, but none the less, it was obligatory. He would be failing as a Kshatriya if he retired from the battle.

Self is not merely related to Society in general, but each particular self is related in a special way, to the society in which he is born. It is his place and function in society, that makes the individual what he is.¹ Thus one cannot forsake his own duty for the sake of some other duty.

1. Muirhead—The Elements of Ethics, p. 174.

भेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

Gita, 3-35.

The individual realises himself by enabling society through him, to perform the particular function which is represented by his station and duties.¹

यतः प्रवृत्तिर् भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

Gita, 18-46.

Arjuna belonged to the Hindu Society. But the lessons of the Gita were meant for the Parsi Society as well. There is no caste distinction in that Society—they all belong to the same caste. They lay stress on the fundamental unity of all individuals (rather than on the difference in temperament and capabilities) —in essential human needs.

कामः क्रोधः भयं लोभः शोकश्च चिन्ता क्षुधा भ्रमः ।

सर्वेषां नः प्रभवति कस्माद् वर्णः विभियते ॥

Panca-Dasi Gita, 9-63.

1. Muirhead—Elements of Ethics, p. 174.

A man's life is not divided into different stages in that society—so that there is only the duty of 'man as man' there.

Yet not only the general instruction of sticking to one's duty, but even the particular task of fighting the enemy (as forms the occasion of the Gita) is equally binding on the Parsi. For a man gets a share of the sin, if he has the power to stop and yet connives at the perpetration of a crime.

जानन्नपि च यः पापं शक्तिमान् न नियच्छति ।

ईशः सन् सो अपि तेनैव कर्मणा संप्रयुज्यते ॥

Panca-Dasi Gita, 9-6.

God is God of the righteousness, and it is the privilege and duty of man to be a co-operator in the cause, a comrade to fight the forces of Evil.

मुनिर् देवस्य.देवस्य सौकृत्याय सखा हितः ।

Rigveda, 19-116-4.

Resignation to divine ordinance does not mean toleration of the evil. While the good man accepts evil, so far as it is God's ordinance, he does not willingly consent to it,

so far as it proceeds from his own lusts and passions or weakness.

Thus Arjuna is asked to fight, because it is his duty to fight. His confusion is due to the fact, that he wrongly believed that he had come to fight *for gaining happiness*.

The Karma Yoga portion of the Gita will for ever protect mankind from similar confusion.

CHAPTER X

Devotion

From Rectitude to Religion there is only one step. Both are based on submission. Rectitude is submission to Duty—or will of the Higher Self. Religion is submission to the will of God.

It has thus been said by Matthew Arnold that Religion is Morality touched by Emotion.¹

1. Muirhead—Elements of Ethics, p. 180.

It cannot be denied that morality without Religion is ineffectual and Religion without morality is mischievous. "A noble conception of Divine Economy is one of the surest guarantees of a virtuous life, as on the other hand, an exalted morality is almost certain sooner or later to dissolve a corrupt theology."¹

"Morality and Religion are not necessarily concomitant and interdependent. . There are forms of religion which seem to have little or no connection with morality, and there are many men who live good lives and aim at high ideals of conduct, who yet profess to have no knowledge of, or belief in God, or who at any rate do not connect their morality with religion. But this does not alter the fact, that conscience should lead man to God, and that Ethics should end in Religion. Such cases, as we have referred to, are cases of arrested and stunted development. The fact remains, that Ethics on the

1. Fowler—Principles of Morals, Part 1, p. 18.

one hand remains incomplete, inadequate and unexplained, unless it can carry itself up to religion, while on the other hand no religion can be a religion unless God speaks in it to the conscience of man.”¹

Morality is Karmayoga and Religion is Bhaktiyoga. The Gita professes to teach all the yogas—all the methods of Self-Realisation and therefore now passes on to Bhaktiyoga. .

Conscience is a witness and a guide. It is a witness whom we can neither influence nor remove. It persists inspite of ourself. In that far its existence is objective—-independent of us.

It is a guide that speaks the same thing to every man. It does not recommend truth to one and falsehood to another man. All conscience seems to be derived from the same source which is to say that the same conscience manifests itself in all.

1. Wheeler—Elementary Course of Ethics, p. 13.

There is one Entity that exists inspite of ourselves and guides us all.

To conceive this Entity as impersonal *i. e.* as "Law," is Morality. To conceive it as personal *i.e.* as a Being is Religion.

Personality implies fellowship, and Religion is fellowship with God.

Our readiness to submit to another, is proportionate to our love for him. Thus love of God which makes the submission to His will complete, is the perfection of Religion.

It should be remembered that as in the case of Morality, mere outward conformity should not be mistaken for real resignation. The one rises into rebellion as soon as there is any opportunity—the other deepens by each succeeding act of resignation.

Joy is the mark of real resignation. Unless one takes pleasure in submission, he has not really submitted.

On the other hand there is no real pleasure without resignation. Even in worldly love, the centre of gravity is shifted from

one's own self to the object of love—the man finds the greater pleasure in pleasing the beloved.

To enjoy the greatest pleasure, one must forget himself, and identify himself with another interest.

Love which enables one to identify himself with God—to lose himself in God—is the source not only of the greatest but also of the highest pleasure.

This is why Kesava asks Arjuna to give up all other consideration and resign himself to God.

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

Gita, 18-66.

It is thereby alone that one can get permanent peace.

There are three varieties of love—love for a superior, love for an inferior, love for an equal. The first is called reverence, the second is known as affection, the third alone properly deserves the name of love. God may be loved with any of these loves.

Following this principle, the devotees of India divide love into five classes, viz: दास्य, भक्ति, सख्य, माधुर्य and वात्सल्य. Dasya is due to the Master, Bhakti to parents, Sakhya to friends, Madhurya is conjugal love, and Vatsalya is paternal affection.

Of them the intensity of conjugal love is greater than that of any other variety, since the identification of the lover and the beloved is there complete.

Thus the Vaishnava cult of Hinduism, and the Sufi cult of Parsism prefer to worship God as the Beloved—the only difference between them being that the Hindu prefers to love with the devotion of the wife, and the Parsi with the devotion of the husband. Thus the following couplet of Amir Khasru, written in the Hindu Spirit, raised the resentment of Jahangir, who understood in the Parsi spirit.¹

1. Nagari-Pracharini Patrika, Sambat 1980-
p. 280.

नू शवाना मि-नुमाइ, वा वर-ए के बूरी इम शव ।
 कि हमोज चशमे मस्त आस्त, अस्तर--ए खुमार दार॥

Khasru.

“You show signs of dissipation ; on whose breast had you been last night ? Your eyes are still languid and show signs of intoxication.”

Addressed by the wife, this is permissible, addressed to the wife, this is revolting.

This also shows how the divine love may be confounded with impure and frivolous attachment.

Thus the safest course for Bhakti-yoga—the Royal Road, so to say, is devotion or worshipfulness.

The lover likes to think of the beloved. There are people who derive considerable benefit by fixing their mind on an image. “Who can doubt the reality of the influence of the contemplation of the image of the sitting Budha ?”¹

1. Widgery—Comparative Study of Religions.

In vedic days, the Angirasas and the Bhargavas were divided over the utility of the image. The Angirasas preferred the Deva-Yasna cult of Image worship. The Bhargavas preferred the Mazda-Yasna cult of An-iconism. Hinduism and Parsism are their modern representatives. The Sikh cult combines the two (and adds to it the ideal of conquest of the environment).

The Gita supports both the points of view. It permits image worship.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

Gita, 7-21.

But it prefers the An-Iconic cult.

अव्यक्तम् व्यक्तिम् आपन्नं मन्यन्ते माम् अबुद्धयः ।

Gita, 7-24.

It may be noted that only Personal God—whether imaged or not imaged—can be worshipped.

Of the Impersonal (Nirguṇa) God or the Absolute, there can be no worship. The Absolute belongs to the province of Jnana-

yoga. The proper attitude towards it is not that of worship but that of realisation of identity.

ब्रह्मार्पणम् ब्रह्महविर् ब्रह्माग्नौ ब्रह्मणा हुतम् ।

Gita, 4-24.

For, for an act of worship, two persons are necessary viz. he who worships and he who is worshipped. But the whole object of Jnana-yoga is to deny and remove this duality.

ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव नापरः ।

Thus from 'devotion to Duty', Arjuna is led on to 'devotion to God' which achieves for man self-realisation, and which from generation to generation, has succeeded in giving to man permanent peace. And so far as man is not devoid of feeling, so far as he is not merely a dealer in logic, but a being that weeps, Bhāktiyoga will continue to give solace to a large section of mankind.

Even as a means of realising identity, feeling has a great value. "We feel as one, what we think as two."

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It should not be supposed that feeling cannot get rid of the inherent duality. Will is the medium of separation as well as unity. In voluntary resignation of one will to another, there is both unity and difference. "My cot is too small for two selves to find room therein" is an utterance that is liable to be mistaken for that of a Jnana Yogin, though uttered in the ecstasy of love by Jalaluddin Rumi.

CHAPTER XI

In All That Is Best

Fondness leads one to muse on the object of love and thought intensifies love. The man who loves God would like to think of Him often. But how can one think of God unless he has seen Him? Nay even when His existence is doubted.

इमेम आहुर् नैष अस्तीत्येनम ।

Rigveda, 2-12-5.

The traditional method is to read, to think, and to understand: श्रवण, मनन, and निदिध्यासन.

The Idol-worshipper fixes the attention on the idol. But the image is only symbolical, it represents the bundle of qualities that we attribute to God—which constitute our idea of Godhead.

But what is our idea of Godhead? It is the concentration of all the best that we know of. The qualities inhere in some objects—not all in one, as in the case of God—but some one attribute in some place and some other attribute in another. Gita tells us that our ideation of God would be considerably helped by thinking of all the great and good objects in nature—or their characteristic features.

यद् यद् विभूतिमत् सर्वं श्रीमद् ऊर्जितमेव वा ।

तद् तद् एवावगच्छ त्वं मम तेजो अंशसम्भवम् ॥

Gita, 10-41.

The Gita gives us a long list of such objects.

महर्षीणाम् भृगुर् अहम् गिरामस्येकमक्षरम् ।

Gita, 10-25.

I am Bhrigu (Zarathushtra), in the Maharshis, the syllable " Om " in speech.

The list is however far from being exhaustive.

एष तूदेशतः प्रोक्तः विभूतेर् विस्तरो मया ।

Gita, 10-40.

It need not however be considered as a blasphemy to think of God in man, and even in lower creatures or inanimate objects. Our idea of Godhead is bound to be anthropomorphic. No one can run away from his own shadow—and however sublime our conception of Godhead may be, though they may be the highest of the human conceptions—they are still human conceptions. — —

These sublime attributes are found in some concrete objects. And there is no harm if these concrete objects serve to remind us of God.

Thus even inanimate objects may help us to contemplate about God. [Though it is in

human beings that we would get the highest expression of the qualities associated with Godhead.

This leads us on to the idea of prophets. For "in the last analysis, the object of man's choice, is a certain type of self-hood. The question therefore comes up, which among the possible selves, is the true or the Ideal Self."¹

Thus Gita mentions some Prophets such as Ramachandra and Zarathushtra (Bhrigu). The divine qualities are found at their best in these Prophets.

The Prophets are the Gurus of mankind. We shall well realise the necessity of a Guru, if we remember the words of Brington "I cannot light my own fire, I must convey a spark from another's hearth."²

For ordinary mortals, the Guru is as good as God himself. "God for man is he, in

1. Seth—Ethical Principles, p. 5.

2. Macdonald—The Religious Attitude in Islam, p. 1.

whom man finds his Self-Realisation. Whatever more He may be, matters for us not at all.”¹

Thus the Prophet is looked upon as God incarnate—as an Avatar.

It need not be considered that there is any inherent impossibility in the idea of Avatar—in the Omnipresent One, continuing to be omnipresent, and yet taking up a human form. “If there is an indestructible moral individuality which constitutes Self, which is the same when wielding the largest powers and when it sits alone at the dark centre—which may live under a double set of conditions at the same time—I see no metaphysical contradiction in the idea of Incarnation.”²

Be that as it may, whether divine incarnation or not, we see the best of humanity in the Prophets—they are the best specimen

1. Macnicol—Religion of Jesus, p. 138.

2. Hutton—Theological Essays, p. 269.

of humankind. Thus the Gita does not restrict their number to a selected few only, but says that Prophets are born in every age.

धर्मसंज्ञाप्रदायि सम्भवामि युगे युगे ।

Gita, 4-8.

The nature of love is to concentrate on a particular object and give a supreme value to that object to the exclusion of others, as Hafiz has said,

इमरोजं शाह-ए आब्जुमान-ए, दिलवरान एक आस्तू ।
दिलवर आगर हाजारान बूद, दिल वर आन एक आस्तू ॥

Love demands monopoly and thus love is the great instructor in monotheism—there is only one centre in the circle.

We may however remember that the same moon is reflected in many waves. Each reflection is a reflection of the same moon and it is for us to turn this fact to best advantage by thinking of the moon, in any reflection.

CHAPTER XII

Through the Eye of Philosophy

We have seen that Duty is the End of life, and that the perfection of duty is in the love of God.

It yet remains to be seen, whether this conclusion will stand the test of a critical examination. This can be done only by a comprehensive study of the problem of existence. In other words we have got to know whence we came to be created and what is our final destination. We are part of the universe and we can solve this problem satisfactorily only by understanding whence the universe came to be created and how it will end. Philosophy ~~proposes~~ to do this work and the Gita now passes on to the problem of Philosophy. "In order to act, the Self must also feel and know."¹

Thus Philosophy is an intimate part of the Gita, and the query of Arjuna about mind

1. Seth--Ethical Principles, p. 5.

and matter is very pertinent.

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद् वेदितुम् इच्छामि ज्ञानं ज्ञेयं च केशव ॥

Gita, 13-1.

There is a close connection between Religion and Philosophy. "It is inevitable that Philosophy should assert its power. Religion has to conform itself to current Philosophy."¹ "Lest the hold of the highest moral ideas on the mind should be weakened for apparent lack of intellectual justification."² Religion means no more than Philosophy applied to everyday life.³

By ultimate analysis the Universe is found to consist of two substances namely (1) Matter or that which occupies space and (2) Mind or that which thinks. Philosophy also examines the question as to whether there is a Creator of these two

1. O'Leary—Arabic Thought, p. 6.

2. Green—Prolegomena to Ethics, p. 346.

3. Lingesh—Mahabhagavat—Heart of Gita, p. 18.

substances, which is the cause and the basis, the explanation and the consummation of these two substances. Thus, Nature, Soul and God are the Problems of Philosophy.

The truth that Philosophy has arrived at, is that there is an underlying unity between Matter and Mind (Nature and Soul) and also between Soul and God.

There is a correlation between Mind and Matter. "The human Soul could not think, conquer or love Nature, were it unthinkable, unconquerable, and unloveable. Nature is the object of a subject, quite rational and thoroughly intelligible, capable of control and worthy of love."¹ "Matter cannot develop life or consciousness unless it had the potentiality of them in its nature. No amount of shock from the external environment can extract life out of mere matter."²

Similarly there is no gap between Soul and God. God is infinite, and the Infinite is

1. Radha Krishan—Indian Philosophy, p. 170.

2. Radha Krishan—Indian Philosophy, p. 181.

not a mere abstraction. It is in and through the Finite, that the Infinite expresses itself. The Transcendental Reality is also the Immanent Reality. "To be free from everything is to be nothing."

Thus the Infinite is present in the finite. God is present in Man.

"Everything seeks a good beyond itself, tries to rid itself of its finiteness, and become perfect. The finite seeks self-transcendence. This clearly establishes that the Infinite Spirit is working in the finite. The real is the basis of the Unreal." ¹

"If there is any ingrained belief in us all, it is the idea of freedom." ²

The categorical Imperative of Duty is best explained as the call of the Infinite, "As Will, man lives and moves and has his

1. Radha Krishan—Indian Philosophy, p. 203.

2. Lingesha Mahabhagavat—Heart of the Bhagvat-Gita, p. 32.

being in the noumenal world, from which as Intelligence, he is for ever shut out.”¹

Thus a consideration of Philosophy is calculated to lead to a better understanding of ‘the categorical quality of the imperative of morality.’²

“And a larger and deeper conception of the meaning of life inevitably brings with it a larger and a deeper life.”³

So the study of Philosophy cannot be ignored.

CHAPTER XIII

Freedom

The subject-matter of this chapter is Jnana Yoga. It teaches us about the identity of man and Brahma.

If God is infinite, then human soul is also a part of God. Otherwise God would be

1. Seth—Ethical Principles, p. 164.

2. Seth—Ethical Principles, p. 163.

3. Seth—Ethical Principles, p. 9.

limited by the existence of the human soul—by something other than Himself. So that either human soul is a part of God, or God is not infinite.

The same truth may be seen from another point of view—from the problem of evil. Personal God is not the last word of Philosophy. Personality implies particularisation—distinction from what is not itself. Personal God is the source and sustenance of all truth, all goodness and all beauty. Wherefrom does then untruth, evil or ugliness derive their existence? It is no good saying that in the end truth will triumph. That is a mere supposition. Moreover, God, who is the source of both truth and untruth, has ceased to be personal. If both truth and untruth are His parts, then He will be equally indifferent to both.

Thus the existence of evil points out that Personal God is not the last word on the point. All distinction is reconciled only in the Absolute. In the Absolute alone, 'good-

ness is not limited by badness, or badness by goodness.

If the Absolute is the ultimate truth, then there exists nothing besides it—otherwise it would be relative and not Absolute.

Thus human soul has no separate existence. It is part of the Absolute—it is the Absolute.

The existence of the human soul is mere appearance—in reality only the Absolute exists. If the Absolute does not exist, then God is the creator of evil. If the Absolute exists—then human soul is expression of the Absolute.

Jnana-yoga teaches us that the End of life is to realise this great truth that human soul is the Absolute—it is unlimited, free.

There cannot be two Absolutes—so the human soul is the Absolute itself.

पूर्णम् इदं पूर्णम् अदः पूर्णम् पूर्णम् उदच्यते ।

Panca-Dasi Cita, 12-107.

It is because the human soul does not know itself to be the Absolute, that it con-

siders itself to be bound. Ignorance is real bondage.

मोक्षस्य न हि वासो अस्ति न ग्रामान्तरमेव वा ।

अज्ञानहृदयग्रन्थिनाशो मोक्ष इति स्मृतः ॥

Panca-Dasi Gita, 13-22.

Being the Absolute, it is beyond the bondage of pleasure and pain—otherwise it would not be the Absolute.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

Gita, 18-54.

It is also free from the bondage of duty. Nothing can bind it.

कर्तव्यमिति कर्तव्यं वेत्ति वै ब्राह्मणो भयम् ।

Panca-Dasi Gita, 13-51.

“Duty implies antagonism and resistance. But the action of the perfect, so far as they are perfect, is natural.”¹

यदि कर्ता भवेत् कर्ता न क्रियेत कदाचन ।

Panca-Dasi Gita, 13-38.

They transcend duty, for they transcend any definite purpose. “The functioning of

1. Seth—*Ethical Principles*, p. 57.

will for a definite purpose is the work of finite being. Iswara is willing—but willing to no definite purpose. It must necessarily be an expression in delight, for bliss is its soul—delight the expression.”¹

यत्र आनन्दाश्च मोदाश्च मुदः प्रमुदः भासते ।

Rigveda, 9-113-11.

We are thus in a position to understand the full significance of the most important lesson of the Gita.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

For the जीवन्मुक्त does not work for any definite purpose.

“He does not act because it is his duty to Act, but because it is his privilege to Act.”²

So success or failure does not matter to him. He is concerned only with the action itself.

1. Mahendra Sarkar—Comparative Studies in Vedantism, p. 95.

2. Lingesha Mahabhagavat—Heart of Bhagavat-Gita.

आकस्मिकं आरभते न प्राणानां धनायते ।

Panca-Dasi Gita, 13-103.

As a matter of fact the grandeur of Duty is dwarfed if it ceases with the acquisition of any particular result.

Thus the same argument of Arjuna

न चैतद्विद्म कतरनो गरीयः ।

यद्वा जयेम यदि वा न जयेयुः ॥

Gita, 2-6.

may be turned against him. He did not like to fight because victory or defeat he thought to be the same to him. He might as well enter into the fight, because victory and defeat were the same to him.

He uttered these words without understanding the logical implication ; that is why he was accused of प्रज्ञावाद (tall talk).

In Jnana yoga there is no morality—for one has transcended the distinction between right and wrong then.

त्यज धर्मम् असंकल्पाद् अर्धम् चाप्यलिप्सया ।

Panca-Dasi Gita, 13-33.

In Jnana yoga there is no worship. There is only one existence—who shall worship whom ?

यदैव याजिनां यज्ञात् आत्मनीज्या प्रवर्तते ।

Panca-Dasi Gita, 13-87.

He has no lord over himself.

न तस्यैहेश्वरः कश्चित् त्रैलोक्यस्यापि यः प्रभुः ।

Panca-Dasi Gita, 13-41.

Thus Jnana yoga has been the butt-end of the attack of superficial critics—as a step which degrades man into an immoral being.

They however forget that the Jnana yoga is immune to the attractions of pleasure. Unless and until one has learnt to look upon the pleasant and the unpleasant as equal, he is not a Jnana yogin. And after he has learnt to do so, vice cannot tempt him. For vices have their hold only through the desire for pleasure. That does not weigh with the Jnana yogin.

अधर्मं चाप्यलिप्सया

Panca-Dasi Gita, 13-33

Morality covers only a limited sphere of existence. The tiger is not held responsible for murder. God himself has ordained death, which snatches away the child from the mother's breast. Is God guilty of cruelty? Where the motive is pure, sin does not touch the man.

यस्य नाहकृतो भावो बुद्धिर् यस्य न लिप्यते ॥

Gita, 18-17.

Then again truth has got to be accepted—whether palatable or not. If the Absolute is the real truth of the matter—our refusal to accept it does not alter the facts.

Jnana yoga teaches us the highest truth—*viz.* that man is free.

The End of Religion is to transcend Religion. And that is the plane where the Gita has landed us.

It begins by teaching duty and ends by teaching how to transcend duty.

Rectitude consists, not in the achievement of any particular object but in the manner of choice, not in what we do, but in why we

do *i. e.* to say in the right direction of the will itself.

Thus Kant laid down that there is nothing good in the world, or even out of it, but the good will.

This follows from the fact that the moral imperative is categorical. Every external end is empirical and could give rise only to a hypothetical end. We should be entitled to say that if we seek that end, we are bound to act in a particular way (with a view to its attainment). The absolute imperative of duty has no reference to any external ends. It consists in the right direction of the will itself. The end for man as man, is attained in the right action itself. It is *conduct* and not *production*. The good is not something to be hereinafter attained. It is attained from moment to moment, in the good life itself.

This is also expressed by saying that the moral progress lies from "Do not" to "Do" and from "Do" to "Be."

“It is a common remark that moral code changes from “Do not” to “Do” and from this to “Be.” A Mosaic code may attempt to regulate the specific acts of life, Christianity says “Be ye perfect.”¹

This is also what Hegel meant by saying “Be a Person.”

Thus Karma, Bhakti and Jnana, Yogeswarā Govinda teaches in the Gita all the three Yogas, (Methods) of Self-Realisation.

CHAPTER XIV

Raja Yoga (Synthesis)

The Gita teaches us all the methods of Self-realisation *viz* : Karmayoga, Bhaktiyoga and Jnanayoga. These three methods correspond to the three faculties of the mind *viz* : willing, feeling and knowing, and there is not a fourth faculty and therefore not a fourth method of Self-Realisation. Yoga means primarily Self-

1. Dewey--Outlines of Ethics, p. 231. •

Realisation and secondarily the method of Self-Realisation. Self-Realisation is the object also of Religion. Therefore there is no Religion that transcends the lessons of the Gita. All the Religions are more or less based on Bhaktiyoga—only in Buddhism prominence is laid on Karmayoga, and in Jinism prominence on Jnanayoga. Other religions are mostly Bhaktiyoga with a mixture of Karmayoga and Jnanayoga. Thus all Religions will find support in the Gita. The Gita may be used as the Scripture of all Religions—It is the scripture of the world-religion.

The greatness of the Gita lies in the fact that it is the support of every method. Minds differ as rivers differ. The same cap does not fit on every head. The Gita is the only scripture that offers to the head the cap that will fit it.

“The practicality of the Gita consists in its recognizing the varieties of minds and inclinations. Though truth is one and the

ultimate goal must be the same, yet it cannot be insisted that all must follow the same method to reach it. Though perfect health is the goal of all his patients, a doctor would not prescribe the same course of treatment to them all.”¹

“The Gita supports all ideals or none.”²

But the Gita does not do so by mere mechanical combination only. It does not present the three yogas separately, and ask people to take up which one he chooses. It shows that there is an inward relation between the three. There is a necessary connection between them. In other words it synthesises all the three methods into one yoga—which is known as Rajayoga. So that Karma, Bhakti and Jnana yogas are the different aspects of the same Rajayoga—just as Willing, Feeling and Knowing are the different aspects of the same mind.

1. Lingesha Mahabhagavat—Heart of the Bhagavat-Gita, p. 19.

2. Ibid, p. 24.

Herein lies the uniqueness of the Gita.

It points out the synthesis, both by (a) ascension and (b) descension.

(a) It begins with Karmayoga and shows that Karmayoga leads on to Bhaktiyoga, and Bhaktiyoga to Jnanayoga.

(b) On the other hand it shows that Jnanayoga must be based on Bhaktiyoga, and Bhaktiyoga on Karmayoga.

The whole structure is like a three-storied mansion, Karma, Bhakti and Jnana, forming its different floors one above the other.

We have seen how Karmayoga goes up to Bhaktiyoga. Karmayoga means submission to the will of the Higher Self. The dictate of the Higher Self is the same to all. Thus submission to the Higher Self is submission to God—if the Higher Self is not considered to be the expression of an Impersonal Law but of a Personal Being. At the same time, Personal God is not the last word of Philosophy. It does not explain the existence of evil—does not explain whether Satan's

ability is derived from God. Thus Bhaktiyoga cannot stop with itself. It goes up to Jnanayoga.

On the other hand so long the soul is encompassed in a body—one is subject to the sway of hunger and thirst, it cannot live in the knowledge of absolute monism! It has got to recognise dualism for practical purposes—व्यवहारिक as Sankara said. Moreover it is in love that the identity between the lover and the beloved is harmoniously established. Then again it has been said that “you cannot love until you know, and ye cannot know until you love.”¹

Jnanayoga proposes to know and it must be based on Bhaktiyoga, in order to know accurately.

It must be based on Karmayoga as well. “True knowledge of a person can only be acquired by means of affinity of character, and so holiness is needed for the knowledge of the holy one.”²

1. Holley (Babai—Spirit of the Age), p. 158.

2. Macnicol—Religion of Jesus, p. 26.

As a matter of fact a God that is not moral, a God that is not godly, is not different from the devil. So true Bhaktiyoga must be based on Karmayoga.

Gita follows the natural method of going up from morality to God as the source of that morality. Those who follow the other method of first postulating the existence of God, and then derive morality as His will, make the course perilous for both. For if one should entertain any doubt about the existence of God, his faith in the moral laws also will topple down.

On the other hand if God is seen to be the source and support of morality, religious belief is founded on a rock bed. For moral laws are apparent to everybody and cannot be denied. Moreover when God is seen as speaking to man, through conscience, divine service comes to be direct. No intermediary is required for the purpose. Every one can go up to God direct and act according to His wishes. It makes religion very simple

and prevents the possibility of its corruption by the growth of unmeaning and injurious ceremonies, and this is the religion preached by the Gita.

And this being the natural religion is bound to survive, Man cannot transgress morality.

“Man lives under the power of the idea of the supreme reality of moral distinctions, and of their absolute significance. To invalidate the hypothesis would be to invalidate the life which is based upon it.”¹

So that if life is not to be invalidated, the religion of the Gita has got to be lived. The Rajayoga gives a complete and comprehensive picture of that life—consisting of the three yogas.

It asks us to act like a Karmayogin, to feel like a Bhaktiyogin, and to think like a Jnanayogin. This is the highest life possible, the ब्रह्मभूत or the जीवन्मुक्त stage.

1. Seth—Ethical Principles, p. 435.

An idea of such a life may be formed from the description given in this chapter.

It is the Ideal, that we carry in us, that determines our duty. Locke therefore pointed out that the proper way of determining what rational conduct is, would be to ask the question as to what would be the conduct of the Ideal Person.

महाजनो येन गतः स पन्थाः ।

Panca-Dasi Gita, 14-5.

In other words, the moral standard is primarily the perfect person. Hegel thus laid down the fundamental moral law to be "Be a Person."

The characteristic of the Ideal person are described in this chapter.

We have now come to the close of the Gita, and the more we think of it, the more will we find that the Gita is par excellence, the Gospel of life for all mankind.

CHAPTER XV

In the Presence of God

The whole life of the Rajayogin may be considered to be a prayer of God. The melody of that prayer is to be found in Chapter XV—wherein the yogin feels the presence of God everywhere—whither he might turn.

The influence of this prayer may be well known from the words of Babu Hirendra Nath Datta in his गीताय ईश्वरवाद.

This song of the 15th Chapter truly explains the name of the Gita as a song.

It forms the fitting conclusion of the Gita as Babu Satyendra Nath Thakur has remarked in his translation of Gita.

This song will ever be on the lips of the yogin.

If we break the silence of the soul and utter any words at all, may these ever be the words of the Gita—the Song Celestial.

GITA AND GURU GOVINDA

The Scripture is the bond of the Church, the cement that holds all the units together. It is devotion to the same scripture that makes the brotherhood of Islam, the strongest of its kind. It is lack of this devotion in actual fact, as distinct from academical theories, that makes the Hindu helpless as the lamb.

Guru Govinda Sinha rightly diagnosed the cause of this weakness, which appeared to others to be inherent. He wanted to make a lion out of the lamb.

भेड़ोको मैं शेर बनाउँ । राटन के सङ्ग रहूँ लड़ाउँ ॥

Rahet—Namah.

And so he made the scripture supreme above all, the Arbiter of the National Destiny.

आज्ञा भयी अकालका तब चलाया पन्थ ।

सब शिखोका हुकम है गुरु मानिये ग्रंथ ॥

Rahet—Namah.

But if all the five sects of the Aryan Church (the Hindu, the Parsi, the Bud-

dhist, the Jaina and the Sikh) are to be held together, then the Guru-Grantha or the National Scripture, cannot leave out of account, the Gita, which is "the butter churned out of the milk of the Veda" and eminently suited for serving as the Common Scripture of all the five sects of the Vedic Church.

And Guru Govinda had no other mission than to preach the Gita by his life.

दशम कथा भगवत् की

भाषा करी बनारसी ।

अपर वासना नाहि प्रभु

धर्मगुरु चायी ॥

Krishnavatar.

At the time of the composition of the Veda, the Indians and the Iranians yet formed one people. The Indians adopted the Iconic form of worship, otherwise called Deva-Yasna. The Iranians adopted the An Iconic form, otherwise called Mazda-Yasna. The Veda, however, was the joint property of both these peoples, and it upholds both

the cults. Thus it applies to the Supreme Lord Rudra, both the adjectives "Deva" and "Asura."

यक्ष्वा महे सौमनसाय रुद्रम् ।

नमोभिर देवम् असुरं दुवस्य ।

Rig-Veda 5-43-11

The difference in the stress, laid on the Iconic and the An-Iconic forms of worship, by the Indians and the Iranians respectively, however, created a gulf of difference between the Hindus and the Parsis, which widened with time. Yogeswara Govinda reconciled the two points of view by making in the Celestial Gita a synthesis of the messages of Ramchandra and Zarathustra. It was however left to Ganadhara Guru, Govinda Sinha, to implement the ideal in life, by founding a new sect of the Vedic Church—a sect that would live and die by the Gita.

Guru Govinda Sinha united the Hindu and the Parsi. He adopted the Parsi costume (short and shirt) but the Indian

Script (written from the left). In Private life, he permitted Iconic worship (कालिका) but in public life, he would tolerate nothing but the An-Iconic form (महाकाल).

He taught them Organisation, by which the Hindus and the Parsis could save themselves and for that purpose he placed the Scripture in its true place, as the sole authority for one and all

ग्रन्थशेखको मानिये प्रकट गुरुको देह ।

यिनके हृद शुद्ध है खोज शब्दमें लेह ॥

Rahet—Namah.

He brought the Vedic Religion to perfection, by making it fit for all, and by making all fit for it. His whole life is nothing but the Gita in action.

And in profound reverence to the Last of the Prophets "who possessed nothing, desired nothing and feared nothing" let us shout the cry of victory,

ॐ सत् रुद्र अकाल

In the name of Rudra the Eternal (सत्) and the Infinite (अकाल).